# A SVVORD *against Swearers and* Blaſphemers.

*Shewing*

The lawfulneſſe of an oth, and how great *a ſinne it is to Sweare falſely, vainely* or raſhly.

In this edition purg'd of many faultes *committed in former Impreſſions.*

And inlarged with ſundry examples of *Gods Iudgements vpon periured perſons* and Blaſphemers of his *holy name.*

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AT LONDON
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## GOD the Father,

Thou ſhalt not take the name of the
Exod. 20. Lord thy God in vayne. The Lord will not hold him guiltleſſe that taketh his name in vaine.

You ſhall not forſweare in my name,
Leuit. 19. you ſhall not defile the name of your God. I am the Lord.

## GOD the Sonne.

Thus you ſhall ſpecially pray. Our Father which art in heauen hallowed bee thy
Math. 6. name.

## GOD the holy Ghoſt.

Iacob. 5. Aboue all things my bretheren, ſweare not neither by heauen, neither by the earth nor by any other kind of oth.

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Phil. 6. 8.

## The Trophet Dauid.

God ſhall wound the head of his enemies, and the heary ſcalpe of euery one that goeth on ſtill in his wickedneſſe.

# Vnto the godly Reader

through the grace of Gods ſpirit, *feruentneſſe of zeale, and dilligence* (according to abilitie) to kill and deſtroy the abhominable ſin of ſwearing and periury.

THe notable ſayings of Gods choſen ſeruantes, in whom the holy Ghoſt it ſelfe ſpeaketh, are worthy perpetuall remembrances. Which if they bee not regarded, the godly are taken away to their reſt and ioy, and then followeth (in plague to the people) the miſeries and calamities that before were threatned by the mouthes of thoſe his meſſengers. So after the death of *S. Ambroſe*, followed the horrible vaſtation of *Italie*: after the death of *Auouſtine* the *Vandales* entred *Affricke*, and then ſprang the *Arryan* Hereſie: after the death of *Iohannes Hus*, the fierce battailes of *Bohemia*, after the death of *Martin Luther*, what terrible troubles, and cruell calamities happened? Who in his life time amongſt all other, left in memoriall this notable propheſie: That theſe three thinges would bee the deſtruction of Chriſtian Religion. The firſt, is forgetfulneſſe of benefits that wee receiue at Gods handes by the Goſpell, and vnthankefulneſſe for the ſame. The ſecond, is careleſneſſe: The third, is that we loue and like better of the worldly wiſdome, then of godly wiſdome within the compaſſe: of our fooliſh braines, we will comprehend the

reason, rule, order, and end of euery thing: vngodly counsaile is a prop & stay vnto our determinations, we depend not vpon the Lords prouidence, wee aske not counsaile at the mouth of the Lord: if the Lord guide not the world after our owne will, we like no longer to be gouerned by him: we forsake the Lord, wee flie straight vnto flesh and blood. The prosperitie of the world is our delight, and therefore we say iumply as it
Jerem.44. was said vnto *Jeremy*. Wee remember that wee haue done, and liued merrily after it: when wee sacrificed vnto the Queene of Heauen, the world went merrily with vs, wee saw none euill: but since wee left sacrifising vnto the Queene of Heauen, we haue liued in lacke and felt much woe: euen so say we, if wee should liue according to the Gospel, we should leaue of crafty cunning in getting, and perchance become beggers, wee should leaue our false swearing, and not sell our wares, wee should leaue our excesse in vanitie, which is our chiefe delight, we should labour earnestly, and leaue our slothfull rest, wee should giue to them that want, and haue no certainty our selues, but still wait vntil the Lord shall giue vs more. Flesh and bloud is our delight, the glory of the world is our ioy: and this is contrary therevnto. Thus we forsake the Lord, and cast of the yoke of Christian profession, nay of Christian religion I would say, for we professe somewhat, but wee liue nothing. I am horribly affraide because of the vngodly, so often as I heare my deare brethren and fellow labourers in the LORD: Who, I am sure with earnest gronings, pray vnto the Lord, that his spirite may teach them what to speake: so often as I see that the spirite worketh in them to breath, aboue all other this woe, to haue the kingdome of heauen taken from vs, to haue the glorious Gospell of GOD, the immortall seed, the

spirituall

ſpirituall food of our ſoules, taken quite away from vs : So often mee thinketh , I feare and tremble to thinke how ſoone that terrible hunger ſhall come that wee ſhall goe, and run, and ſeeke earneſtly and yet not-find the food of our ſoules wherewith to be comforted. If wee wilfully forget Gods glory, will he care for vs? wherefore? There was neuera goodlyer thing vppon the earth then was *Ieruſalem* : and yet when they refuſed to bee obedient vnto the Lord, and began to waxe forgetfull of his great benefites , when they left off to aſke counſaile of the Lord, & truſted to mans fooliſh wiſdome and pollicie, to mans vaine ſtrength, euen then they were deſtroyed by vnciuill diſſention, poyſoned with the plague of peſtilence, murdered by cruell famine, deuoured of the enemies ſword, many thouſand of their Nobles forced to doe the dayes labour of ſlaues, no more accompt of them, but that 30. of them were ſold for one poore penny: the reſt were forced to liue againſt their willes in lacke and woe, pinched with pennury, oppreſſed with labour, in moſt cruell bondage and perpetuall ſlauery. To come neater and next indeed to our ſelues: How gallant & gloryous a Cittye was *Antwerp?* how floriſhed ſome part of *Germaine* and *Flanders* , but when the voyce of the Goſpell is not obeyed, when Gods kingdome is not ſought firſt and afore all other thinges , when Gods mercie is deſpiſed, & his Goſpell no more embraced, when the ſpirit of God is reſiſted and refuſed, then indeed wee muſt needes looke for that which *Martin Luther* , that choſen inſtrument of the Lord fore-told vs, that the Goſpell ſhall be tranſlated from vs, to ſome other people , or rather returned backe agayne from vs Gentiles vnto the Iewes , from the new choſen refuſers , to the olde refuſed profeſſors: It hath an hid darke miſterie, that many falſe profeſ-

ſed Chriſtians denie the reuerend Sacrament of Baptiſme, and ſome naturall Iſraelites, carnall Iewes, haue earneſtly deſired the benefite of the ſame. doubtleſſe it is true that Chriſt ſaide *You ſhall not finiſhe all the Cities of Juda vntill the comming againe of the Sonne of man*, ſomewhat ſhall bee to doe amongſt them, GOD hath a worke amongſt them that hee will doe, hee hath a remnant that hee will call home, whereof *Paul* ſpeaketh, ſaying: *blindneſſe is partly happened vnto Iſraell, vntill the fulneſſe of the Gentiles be accompliſhed, and ſo Iſraell ſhall be ſaued.* Heereof ſayth *Hillarius, all is not yet done in Iſraell:* after the fulneſſe of the Gentiles is come in, there is a remnant yet left in Iſraell that ſhall be gathered vnto the Lord: our looſeneſſe of life is vnto any Chriſtian conſcience a terrible feare or rather a diſpaire of any long continuance of Gods Goſpell among vs. The Foxe of whom *Methodius* ſpeaketh in his propheſies whom diuers Learned interprete to be *Mahomet* or his faction, was neuer ſo like to bring red and bloody Turkes and Iewes out of *Caucaſus* Cloyſters as now, neyther was our battaile euer ſo great indeed with them, our froward neighbours that ware blacke Bootes, as it ſhall be with thoſe ſtrangers that weare red buskins, whereof a iuſt prouocation is in good ſadneſſe that which *Beſſarion* layeth to our charge, that we are ſo diuers of hew, ſo variable in coullor, that it is hard to finde a number of Chriſtians of one coullor, of one conſent, of one like diſpotitiõ, ſome are white, ſom are black, ſome are dun, ſome are blew, ſom are yalow, ſome are red, ſome are ful of ſpeckles, ſome are vnſpotted: on the other ſide, one wolfe is like an other, ſeeking to deface Gods glory, blot out his name and ſet vp whom you wil, let God and *Moſes* be forgotten, in the Mount all Iſraell will plucke of their ſpeciall Iewels and Ornaments to make a molton Image.

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Let the people proclaime a ſacrifice vnto the Queene of heauen, you ſhall haue companie that will ſpare for no coſt: young men will cut wood, children vvll gather chips, women will fetch water, old men will afforde wheat, one will fetch fire, an other will heat the Ouen, make cakes to ſacrifice to the queene of Heauen, ſpare for no coſt, you ſhall lack for no company: *Gedeon* did but once aſke it, & he had it readily giuen him to make an Ephod to to ſet vp in Ephra 1700. ſicles of ready Gold, beſides Iewels and pretious apparrel. Aboue al things, wee ſhould bee moſt thankefull for that ineſtimable treaſure of Gods moſt ſacred woord, wee ſhould ſeek moſt ſpecially his honour, in reſpect wherof, al pompous glory ſhould be as dunghill filthineſſe In this caſe lament all you that loue God: Help al you that be good Chriſtians, with one conſent, let vs bee fellow labourers in the Lord: For Gods glory, for the reuerend vſe of his name, ſpare no labour, ſpeake, ſue, intreat, incourage, helpe, ſuccour, make good choyce (if I ſpeake not to late) of your Knightes of the Shyre, of the Burgeſſes of the Parliament, of the Clearkes of the conuocation, ſhew your zeale, doe what you may to moue, to procure ſome godly law, whereby the cuſtomable euill vſe, the vaine abuſe of our ſacred God, his moſt mighty name may be reformed. The force of Papiſtrie GOD be thanked, is beaten downe, they write not, nor haue haue not what to write. Our lack of good life is the greateſt loſſe, the ſtrongeſt ſtoppe, the vnhappieſt hinderance that now remaineth againſt the fulneſſe and plentiouſneſſe of Gods kingdome: Whoſe kingdome, if wee build not vnto the ende, whoſe ſpirit if we reſiſt and refuſe, as heretofore (a fruit of infidelitie) we were giuen ouer to beleeue Hobgoblin, Robin goodfellow, Fairies and ſuch other fancies, ſo hereafter we may be ſure, haue-

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ing caſt of the ſpirite of grace, the Deuill ſhall euery where in the terrour of our conſcience, appeare and ſhewe him-ſelfe vnto vs: So as hereafter it ſhall (I feare) be as great a wonder to ſee many houſes free from ſome one or moe viſibly poſſeſſed of the Diuell, as heretofore it hath beene ſtrange to ſee one in a pariſh. Strange ſightes, earth-quakes, vnnaturall murthers, Monſters by Sea and by Lande, as tokens of Gods wrath, we haue ſeene abundantly: Nay we may write againe to the beginning of the worlde ſuch thinges as they neuer heard off. Theſe thinges ſhoulde frame or rather force vs to a newneſſe of life, to a ready waiting for the Lord Chriſt his laſt comming. Amongſt all other, this great & horrible vice of vaine ſwearing, to the deſtruction whereof I beſeech God graunt ſome ſtrength and force of Law, it is ſo great a ſinne, ſo vnprofitable a miſchiefe, ſo common an euill, as there is nothing more to be wondred at in my iudgement. And in this ſo good and neceſſary a motion, I am alſo ſorry that ſome man of good learning & great ſkill, had not taken this enterpriſe in hand how-be-it the matter it ſelfe is worthy euery where to find a patron: And as helpers and ayders, I do earneſtly deſire in this behalfe all good Chriſtians to ſuccour and further this motion: but moſt ſpecially as Patrones by name, I haue choſen three ſuch (as though compariſons be odious). (And bleſſed be God therefore, our Church of England aboundeth with good men, ſo as I dare ſay, no one function in ſubiectes ſtate is more faithfully and dilligently diſcharged then the Miniſtrie) yet hereof I dare clappe my handes vnto my ſelfe that all other eyther learned or godly, will eaſily giue them the title (beſides their excellent vniuerſal gifts of literature) of dilligent and faithfull diſtributers of Gods heauenly miſteries, in mouing

heretofore

heretofore to bee reformed: So at this time I truſt in God his ſpirit will worke almightie effect in him. And the other twaine I am ſure in their condition and place, will moue and further this Chriſtian requeſt to Gods owne glorie: Hereof alſo I hope largely that whatſoeuer ſo Godly, learned, and faithfull ſtewardes of the Lord ſhall moue, all other that be either Godly, learned, or zealous, will aſſent, proſecute, and further the ſame, to the vttermoſt of their ſtrength and hability. Which God grant for his ſonne Chriſt Ieſus his ſake, to his onely honour, and reuerence of his moſt glorious name as alſo to the great commendation of the gouernment of his Church in England, that other congregations of Chriſt elſwhere may confeſſe England to bee no whit inferiour vnto any in the world, but rather a light and lantherne, vnto the reſt. Amen, Amen.

A Sword againſt ſwearing God ſend vs, God ſend vs.

L Ord, thy Swoorde brandyſhed, wrath againſt it.

E xcept our England, leaue her othes outragious,

X Egipt plagues were not ſo ſharp a ſcourge.

A S God will ſend, when he his floore ſhall purge.

N Othing doth more, diminiſh Gods glory,

D Oth not God threaten, ſwearers his vengeance:

E xcept you repent, and be heartily ſorrie,

R Emember hel fire, ſhal be your pittaunce.

*NOVVVVEL*, God ſpeed thy tongue,
And guide thee with his grace:
That when to preach, thy courſe ſhall come,
This vice thou maiſt deface.
And as S. Ridley did,
procure the poore ſome ioy,
When good King Edward did from him,
perceiue their hard diſtreſſe:
So God giue thee to moue, that ſharp
Lawes may deſtroy.
This filthie ſinne, and thine attempts,
God bleſſe with good ſucceſſe.

Chriſt

Hriſte our moſt bleſſed Sauiour, in that his moſt perfect forme of prayer, wherin al neceſſary goodneſſe for ſoule or body is deſired for vs, and all euilles due vnto vs, are required to be turned from vs, hath, as the moſt ſpeciall, ſette downe this in the firſt place before al other, a petition of al Chriſtians, moſt neceſſary to bée required at Gods hands: that the name of our heauenly father be ſanctified, that is, alwaies eſtéemed holy & reuerend. And indéed, for good and louing children, holy is any thing more requiſite, or what more perfect note of true and ſon-like loue is ther, then this, That the ſon aboue all other things, doo ſéeke eſpecially the honour and reuerend eſtimation of his father. So alſo God, the father of our Lord Jeſus Chriſt, with the Sonne, and the holy ghoſt, one onely God, of al might and power, when he had choſen one peculier people, to ſhew his might by them ouer all the wolde, hée gaue vnto them, and conſequently to vs all, lawes, or Commandements, ten in num

ber: but he gaue them by thunder and lyghtning, by myste and darkenesse, by smoke and fire. Mount Sinai was all on smoke, and the smoke went vp to the middest of heauen: teaching vs by dreadfull signes, that his lawe is to bée had in reuerence, and his Maiestie to be feared. Among which commandements as in the former twayne, he teacheth, that hée is God alone, and therefore onely to be honoured: so the next is, that his name be no more lightly or vainely vsed. Used yet, but not in vaine: whereunto (if God bée to be feared, that not without these great and dreadfull signes gaue vs these his commandements) he addeth the penalty of his wrath. The Lord will not hold him guiltlesse, that taketh his name in vaine. And if the Lord, the lawe giuer, that knoweth best the entent and purpose of the law, the iudge also against the transgessors of the same, shall pronounce vs giltie, what remaineth to the person condemned, but bitter execution? How is it then, that GOD by terrour commaunding vs, Christ by duetie of loue exhorting vs, aboue all things to seeke the honour and reuerende estimation of God his name? his most glori-

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ous name notwithſtanding is moſt vainely vſed, moſt ſhamefully abuſed, and blaſphemed moſt outragiouſly. How farre this accuſation would ſtretch, how generally this fault is ſpread, that concerneth the diſhonoring of Gods name, it is not mine intent here to diſcouer it. As the name of God it ſelfe is moſt glorious, and can not be diſhonoured. Yet al the waies & meanes practiſed by mankinde, againſt the glorie of Gods name, to ſet them all downe, were a worke infinite. This ſmall treatiſe, which I pray God it may be to the honour onely of his name, ſhal concerne the lawfulneſſe of ſwearing, the abuſe or forſwearing, the puniſhment of periury of vaineſwearing. As two falſe knaues néede no Broker, for they can eaſily enough agrée in wickedneſſe *ſine mediante*, without any to breake the matter betwéene them: ſo amongſt true and faithful men, there néed no othes. Where vertue fayleth not, truth of it ſelfe carrieth credite ſufficient. Vnt God onely knoweth who are his, and the ſimple cloke of Hipocriſie couereth many a ſubtill ſoule. Double dealing of the moſt, maketh many men doubtfull where they

may truſt. Chriſt is ſo conueyed by ſubtil ty, and falſehood is ſo diſguiſed with fayr co-lours, that in a deep deceiptfulneſſe, a man would almoſt dread no danger: and he that ſtandeth in no feare or doubt of ſubtiltie, is ſooneſt endamaged, wherout for our ſafety the Lawyer teacheth vs this leſſon, to truſt few or none vpon theyr woords, woords are but wind, bind euery mans bargains ſure by writing.

Becauſe that faith and troth
with no degree will ſtand:
Therefore the Lawyer ſaith,
take writings of his hand.

If no man would deceiue his neighbour, if euery man would ſpeake the truth from his heart, we then ſhould need no written bonds, othes ſhould haue no vſe amongſt vs. A remedy therefore it is againſt our corrup-tion, and in doubtfull matters (confeſſing god almightie his wiſdome, that hée kno-weth all and euery ſinguler woorke and woord, déed and thought of man) we take his name, we vſe the name of God, that is

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not in vaine, but lawfully: we confesse his almighty power, that he knoweth all things: (A matter that much concerneth his Maiestie) for who can do so (but God alone:) wee cal him as a witnesse of our truth, that wee may prosper therein: we desire him also to be a reuenger and a punisher of our sinnes, if we do not speake the truth. And therefore the Hebrewes begin their oth with this conjunction of condition, If: and vse the figure ἀποσιώπησις suppressing the rest, and yet indeed intending thus much: If I deceiue you, or if I breake this oth, the Lord that is of all power, reuenge it vpon me. An oth therefore pertaineth to that part of Gods seruice, which we call innocation: Call vpon mee saith the Lord, make vnto thy selfe none other Gods. I am the Lord thy God, vse my name, So when that we heare the Lord say, Take not my name in vaine: lette vs remember yet that the Lorde said before, I am thy Lord thy God, thou shalt haue none other Gods but me. Preach my name. Cal vpon my name. Confesse my name. Vse my name: Take it not vainely, nor in trifling matters abuse it not: I am the

Lord, therefore to be reuerenced. But in mattersof doubt, when mans wisdome can goe no further, Confesse mine omnipotent power, call vpon mee, I am GOD alone and know all. Make vnto your selues no other Gods, by attributing vnto them that which is proper onely vnto mée, but call mée for a witnesse, call me for a reuenger. The Lord sayd not at any time, take not my name in vse: but hee sayd, take not my name in vaine, vse it not but with great reuerence, in consideration of my Maiesty: yet vse my name, inuocate my name, or call vpon my name onely, for I onely am the Lord, Thou shalt haue none other Gods but mée. If inuocation pertaineth not vnto me alone, I am not God alone. Anabaptists, and Manaches, and other sectaries, are thus easily confuted: when they deny the lawfull vse of the name of God, they deny Gods reuerence, they deny Gods power, they deny God to be God. But if they will not vnderstand that inuocation confesseth attributeth (omnipotencie) vnto the person that they doe inuocate or call vpon, and where there is no inuocatiõ, there is no God

head

head or power diuine acknowledged, let them yet consider this substance following.

1 Gods commandement vnto his people, to sweare by his name.

2 That God forbiddeth his people to sweare by the names of strange Goddes, least by inuocation, they should attribute that omnipotencie vnto Idolles and Deuylles, that is proper to him alone,

3 The example of God, swearing for our capacitie.

4 Examples of Patriarkes, Prophets, Apostles, and Christ himselfe, which in no case can bee contrary vnto GOD his father.

When

When the Lord had chosen Israel from al other nations, and had procured, by
Exod. 19. terrour of his power, the reuerence of his maiestie, ỹ force thereof was so great, that ỹ people fled for feare of his might, and stood a far off from the mountaine, and said vnto
Exod. 20. *Moses*, Talke thou with vs,, wee will heare thee: but let not God talke with vs, least wee die. Euen the Lord himselfe by Moses vnto Israel from his owne maiestie, amongst many other, gaue this law: If a man deliuer
Exod. 22. his neighbour money or stuffe to keepe, if it bee stolne out of the house, if the theefe bee found hee shall pay the double: But if the theefe bee not found, then the Maister of
7. the house shall bee brought vnto the Iudges,
8. To sweare whether hee hath put any hand vnto his neighbours goods or no. Heere the Lord himselfe appointed an oth, as an ordinary meane to decide a controuersie, and a sufficient testimony of truth in a doubtfull matter. Againe in the 10. and 11. verses of the said chap. If a man deliuer vnto his
10. neighbour an asse, or an Oxe, or any other
11. beast to keepe if it die, or be hurt, or be taken away of enemies, and no man see it. An oth

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of the Lord shall bee betweene them twaine that he hath not put his hande vnto his neighbours goods. Here is the appointment of an oth by the Lord himselfe: it is called an oth of the Lord, because they should sweare by the name of the Lord onely. Also 6. Deut. Moses heedfully & carefully remembring again vnto Israell the Lord his commandement, when he commanded them to lay vp in their hearts to teach them to their children, when he giueth them this most earnest *Caueat*, Beware least thou forget God, he addeth specially, Thou shalt feare the Lord thy God, and serue him, and shalt sweare by his name. Which commandement he also rehearseth in the 10. of Deut. 25. & in the 4. of Ieremie 25 shewing how great a part of religion consisteth in inuocation or calling vpon the name of the lord onely. The lord by his Prophet mouing them earnestly to returne, not haltingly, nor halfly, nor holowly, but holyly, and wholy vnto the Lord, he especially teacheth them to sweare by his name, Thou shalt sweare The Lord lyueth. Tying an oth, or euery oth, to these lymits, Vainely thou shalt not sweare: but in truth *Iere.4.*

truth, in iudgement, in righteousnesse, and then thou shalt take none other witnesse but the Lord him-selfe, whereunto he addeth the maiestie of the Lord, & the benefit of the people, That the nations may bee blessed in the Lord, that the people may glorye in the Lord. Against the glory of whose Maiestie full highly it is, if any other bee taken in his place, if any other be sworn by, if any other be called vpon, either for grace, to giue blessing vnto truth, or for might of power to reuenge falshood. For what is that, but cleane to forsake the lord, & to attribut omnipotency or all power & strength to some other. Wherefore the Lord in his zealous wrath against Iuda, amongst al other sins, for which in his iustice he powreth vengance against them, euen to the vtter destruction thereof by the hands of the Chaldeans, he reckoneth this as a capital crime, How should I spare thee for this thy children haue forsaken me? The Lorde him-selfe sheweth the manner how, They haue sworne by them that are not Gods they haue forsaken me. This fault the Lord reckoned so iniurious to his glory, that with a mighty vehemency of speech he saith, How

*Iere.5.7.*

can

an I ſpare thee for this: in effect thus, ourely I will not ſpare thee, the Chaldees hall deſtroy thée.

Hereof the Lord gaue a ſpecial commande-ement in the 23. of Exodus. Take héed *Exod.21.* o all thinges that I haue ſaid vnto you, and e ſhall make no mention of the name of o-her Gods, neyther ſhall it be heard out of our mouth. And in the 23. of Ioſua, Make *Ioſua,23.* o mention of their Gods, nor giue nor take ny cauſe to ſwear by them. He ſaid not, take ot their names in vaine: but, take them not t all, lette them not be heard out of your outhes, So the. 19. of Eſay, where the *Eſay, 19.* Lord giueth a ſpeciall forme how the Lord ſerued and honored according to his own ood wil and pleaſure, ỹ Prophet expreſſeth thus. At that day, fiue Citties of the Lord al ſpeake the Language of Canaan, and ſhall eare by the Lord of Hoſtes. And thus the ord him-ſelfe alſo did moſt zelouſly, as to ew his only omnipotency, and how it ſtret-eth vniuerſally: in Eſay. 45. I haue ſworn y my ſelfe ſaith the Lord, the word is gone *Eſay, 45.* t of my mouth in righteouſneſſe, and all not returne. Euery knée ſhall bow vnto

mée

me, and euery tongue shal sweare by me: according wherunto, not vainely, but reuerently, in matters of great waight, to end contentions. To make assurance of promises to be kept in testimonie of truth, we read how the fathers, both Patriarks and Prophets, haue sworne.

*Gen.* 20. So Abraham swore vnto Abimelec in couenant of his safety.

*Gene.* 26. Isaac likewise in the like case, swore vnto Abimilec, Ahuzzah and phicol.

*Gene.* 31. Iacob swore vnto Laban, concerning the bounds of their ground.

*Exod.* 2. Moses agreed by couenant of oth to dwell with Iethro.

*Ibidem.* Ionathan sware to Dauid.

Dauid sware to Ionathan.

*Ibidem.* Ionathan and Dauid sware both.

Likewise Saul required an oth of assurance, for his seed after him, and Dauid sware vnto Saul.

*Reg.* 1. Also Dauid in the presence of Nathan the Prophet, sware vnto Bethsheba that Solomon should reigne after him.

Helias the Prophet sware vnto Achab the

*Reg.* 17. King.

Elize

Elizeus ſware vnto Helias that he would go with him. 2. *Reg.*

The Angel ſware by him that liueth world without end. *Apoc.* 1

So alſo ỹ Lord yelding vnto our weakeneſſe, confirmed all his promiſes by an oth, hauing no greater to ſwear by, according to ỹ faſhion of men, he ſware by himſelfe, concerning his couenant with Abraham.

By my ſelfe haue I ſworne, I wil ſurely bleſſe thee and al thy ſeed: which oth he confirmed vnto Iſaac. *Gene.* 22.

I will ſurely performe the oth which I ſware vnto *Abraham*.

Alſo by Eſay, I haue ſworne by my ſelfe ſaith the Lord. The word is gone out of my mouth, and ſhal not returne. *Gen.* 26. *Eſay*, 45

So Dauid remembreth the Lord his couenant confirmed vnto him by the Lords oth, I haue ſworne vnto *Dauid* my ſeruant: and againe I haue once ſworne by my holyneſſe. I will not fayle *Dauid*. *Pſal.* 89.

Likewiſe the Prophet remembring the diſobedience of ỹ Iſraelits, remembring alſo how the Lord ſware that they ſhould not enter into the land promiſed vnto them. *Pſalm.* 96.

The

The Lord ſware concerning the euerlaſting
Pſal.110. Prieſthood of Chriſt. And againe vnto Da-
uid, The Lord ſware in truth, and will not
Pſal.132. ſhrinke from it.

Paule alſo remembreth at large, how the
2 Cor. 1 Lord ſware vnto Abraham, and as it were
ratifyng ỹ vſe of an oth: An oth, ſaith he, for
confirmation, is an end amongſt men of all
ſtrife. Which thing alſo for teſtimonie and
confirmation in his earneſt zeale, Paule alſo
did, as firſt to the Romanes, God is my wit-
neſſe: and to the Corinthians, I call God to
Gala.1. record vnto my ſoule: and to the Galathi-
ans, Behold I witneſſe before God, or, I call
Ephe.1. God to witneſſe that I lye not: And to the E-
pheſians, God is my record: & ſo likewiſe to
the Theſſalonians. And yet no Chriſtian e-
uer doubted but that Paul was led by ỹ ſpirit
of God when he wrote thoſe Epiſtles: in ſo
much that Auguſtine ſaith, it were an hey-
Auguſt nous wickedneſſe to ſay that Paul, eſpecially
contra in his written Epiſtles, hath violated or bro-
uend. ken that Gods commaundement, Thou ſhalt
not ſweare: therfore, ſaith he, you muſt vnder-
ſtand that which is ſet downe (non omnino
not at al) That is, as much as in you lyeth,

haue

haue none affection at al to ſwear, thinke an othe to be no grace nor no garniſhing vnto your ſpeach: Otherwiſe how ſhould wée excuſe Chriſt himſelfe? Or ſhal we with Porphirius or Iulianus condemne Chriſte, that his wordes and commandements are one thing, his life and conuerſation are another? for ſo theſe vile Heretiques carpe at Chriſt, and vppon the ſelfe ſame ſaying, doe they harpe with the Manichees and Anabaptiſtes, vrging vehemently the woordes without ſence, Sweare not at all, not at all, lette your communication bee yea, yea, no, no, that whiche is more then this, is ſin. Which commandement if it were not to bée enterpreted, Chriſt in déed had done violence, for he hath vſed often, as a teſtimony of truth and as a confirmation of his ſpeach, Amen Amen. Which is somewhat more then a plaine yea, for it ſoundeth as much as, Certainely, Truely, Verily, or, of a certaine trueth. And in this ſence Paule ſaith, All the promiſes of GOD in Chriſt are yea, and are in him Amen, that is, turely, perfectly, fully, aſſured, performed, compleat & ended. And let vs mark now what a great oth this 2. Cor.

is, Amen, Verily and Truly, or, Of a truth: whereby I appose their conscience to reclayme them thereby, that thinke it is no oth to say, Truly, or, Verily: insomuch that in our customable speach, if a man say, Truly: it is replied, Yea, but you dare not sweare: when he already hath sworne full deeply. S. Paul sauh, God sware, marke now the fourme of the oth sette downe by Paul, Truely or, Surely I will blesse thee. So also the Prophet Dauid remembreth that the Lord sware vnto the Israelites, that they should not enter into the lande of promise. Turne vnto the 14. of Numbers, where the history of their murmuring is expressed, and the fourme of that oth is thus set downe, Surely, or, Certainely, they shall not see that good land: so often as we say, Certainely, assuredly, truely, or verely, so often indeed we doo sweare: for though GOD be not expressly named, yet in naming truth, God is named, for God and truth are one, and the selfesame: and the strength of an oth consisteth more in honouring god by truth, then in the outward naming of god. Let all men then either learne or remember, whereas accustomably they

*Heb. 9.*

*Psal. 65.*

*Num. 14.*

*Truely.*

*Verely.*

they vse vainely, Truly, when may times there is neither truth nor veritie in theyr saying, how that they most grieuously offend God, who is in deed all truth, and the onely truth. So then neither may the Anabaptists straine this vnto the time onely of the old Testament, neither may they so vrge the wordes by the letter, that they thereby take away the iust interpretation and sence there of: for so should Paul and Christ him-selfe be condemned, so should God his mercie, declared heretofore by his Prophets vnto the Gentiles in Christ, and after Christ his comming, bée frustrated and maid voyd, which were blasphemie against the spirite: and an infinite heape of other mischiefes would insue, if like places of Scripture were violently forced according to ẏ letter. We must therefore vnfold them according to theyr meaning, and take them vp as they lie, The sence doth offer it selfe as plaine as can be, if we marke vpon what occasion, and to what purpose Christ gaue this commandement. The Iewes had gotten this euill custome of swearing by creatures, as, by the Temple, by ẏ Aulter, by Heauen, by Hierusalem,

salem, by the Earth. &c. And though they swore falsely, and intended to deceiue theyr neighbour, yet if they named not GOD expresly, they thought it was no sinne. Much like vnto the foolish people of our age, that entending to deceiue others, by subtiltie of sounde, or by eclipsing the pronunciation, reckon yet theyr crafty entent to bée no deceipt: such I meane as answer thus, *GOD pronounce me at the last day. By God, I neuer defended him in all my life.* When they thinke and hope that other men will iudge that they meane, *GOD renounce mee, I neuer offended him.* Thus did the Iewes, though they carried in theyr mindes a full and perfect entent of deceipt, though theyr communication was mingled with common and customable othes, yea though they did forsweare them-selues falsely, except there were some expresse naming of GOD, they reckoned it none offence at all. And to this Diuelish purpose they abused this texte, Thou shalt not forsweare in my name least thou defile the name of the LORD thy GOD. Other-wise (so that they vse not inuocation of GOD expresly

*lugustin ser. m.*

*eui.* 19.

by

by name) although they ſware and forſware, although they vſed execration, which conteyneth curſing and banning, and deſiring of vengeance (As in example, *The Earth open and ſwallowe mee. The Stones of the Temple fall vppon mee*: or ſuch like) they made none account of any ſuch oth or execration. And this Chriſt correcting in the 23. of, Mathewe, hée calleth them blind guydes and blind Buſſardes, ſhewyng them that there is no place nor plot in the world, wherein GOD hath not ſet ſome cogniſance of his glorie: Heauen is his ſeate, the Earth is his Footeſtoole. Hee that ſweareth by the Temple, ſweareth by it, and by him that dwelleth in the Temple. Hee that ſweareth by Heauen, ſweareth by the Throne of GOD, and by him that ſitteth therein. This ſpake Chriſt to confute theyr damnable cuſtome of ſwearing commonly, and theyr dotiſh interpretation of ſwearing or forſwearing by the name of GOD, and teacheth them withall an orderly fourme of behauiour in theyr common ſpeach. Let euery man ſpeake the truth to his neighboure from his heart,

*Math* 23.

and say, Yea it is so: Let him renounce false-
h. 5. hood, and say, Nay, it is not so. Let this be an order established for your dayly communication. And now let vs harpe of communication, communication: as they chaunce out, Not at all, not at all, and then the true sense is, In your dayly communication, vse none othes at all, or vse not at all any othes in your dayly communication: But speake truely, and say, yea or nay. So that Christ is not contrary to GOD his father, he repealeth not to the decree of GOD established for the vsing of his name in iudgement, in iustice, in doubtfull causes concerning equitie and right: but hee rebuketh that which GOD forbad, vaine and rash swearing, and foolish conceiued opinions, of this or that othe. Thus vsing Gods name lawfully, we must neuer abuse the same. GOD that sayd, Take not my name in vayne, hath therefore appointed the right vse of his name, because he hath forbidden the abuse thereof. Of strange Gods hee hath
Exod. 23. sayd, By the name of strange Gods thou shalt not sweare at all: The name of them shall not bee heard out of your mouthes.

He

Hee ſaid not In vaine: but, Not at all, of any other beſides him-ſelfe. Of his owne name only, there is a lawful vſe allowed & cõmanded vnto the godly: as to ſpread his glory.

1 By preaching his name.
- Goe and preach the Goſpell vnto all creatures. *Mat.*
- Preach the worde, be earneſt in ſeaſon, and out of ſeaſon. *2.Ti.4.*

2 By giuing thanks and honour vnto his name.
- I wil alwais giue thanks vnto the Lord, his praiſe ſhal euer more bee in my mouth. *Pſal.* 3
- I wil deliuer thee and thou ſhalt honour me. *Pſal.* 4

3 By profeſſing and confeſſing Gods name and power.
- He that confeſſeth mee before men, I will confeſſe & acknowledge him before my father. *Mat.* 1
- To confeſſe Gods name, proceedeth from the mouth. *Rom.*
- Confeſſe the lord, & cal vpon his name. *Pſal.* 1

4 To inuocate or call for helpe at the name of the Lord.
- Cal vpon me in the time of trouble. *Pſal.* 49

VNto the which part, moſt ſpecially the right vſe of an oth appertayneth. As,

when by calling God to witnesse, we confesse his omnipotent powver, & desire him to maintaine and prosper vs in trueth, and to punish vs, or to be auenged vpon vs, if wee speake, or do, or entend any falshood or deceipt: which both we are sure he will do, because he is God. But what is it to take Gods name in vaine? It is,

*A memorandum for swearers.*

1 To call God a witnesse in vniust or in trifling matters.

2 To sweare rashly, vnaduisedly, or without vrgent necessitie, time, place, and authority not considered.

3 Or once to name God, without the reuerence due vnto the maiesty of his neme of whom nothing may occupy so much as our thought, without due remembrance of his honour.

Thinke not of the Lord but in goodnesse, *Sap. 1.* saith Salomon, and the Lord himselfe, Ye *Leui. 19.* shall not sweare by my name in vaine, neither shalt thou defile the name of thy God. I am the Lord.

Unto all the Curses and and Plagues that *Deut. 28.* Moses from the mouth of the Lord remembreth: as the curse at home, the curse abroad,

the

the curſe of hunger, the curſe of thirſt, the curſe of ill ſucceſſe, the curſe of ſickneſſe, of madneſſe, of penurie, of oppreſſion, of captiuity, vnto them all, he addeth this as a chiefe addition, theſe and many moe plagues ſhall the Lord heape vpon thée, vnleſſe thou feare the glorious, mightie, and terrible name of the Lord. Thy name is wonderfull, O Lord. *Pſalm.* and onelie to bee had in reuerence. The Lord will not hold him guiltleſſe, that ta- *Exod.* 20 keth his name in vaine. It is remembred by Aben Ezra, that the Egyptians had a cuſtome to ſweare by the head of their King: which oth, whoſoeuer perfourmed not, no ranſome would redéeme him from death, becauſe he deſpiſed the King. Now much more, not without due reuerence and feare, ought wee ſo to name or thinke once vpon the name of our God, who onely is God and without or beſides whom there is no God. Thou onely art great, O Lord, and great is thy name in ſtrength and power, who *Iere.* 10. feareth not thee thou Kings of Kings? thine is the glorie aboue all. Now much the highlyer wee eſtéeme of Gods glory, with ſo much the more reuerence ought we to think

and

and to speak of his name: but as he that speaketh much, speaketh sometimes vnaduisedly for hast, as Salomon remembreth, Vnto many wordes, folly is neuer absent or wanting. In much speach, there is either flat falshood or vanitie, or superfluitie at the least, or peraduenture all at once. So of the often naming of God, much more often swearing by his name, there ariseth a vaine abuse, an vnhonourable derogation, a path way to ỹ pallace of periurie, an open accesse, or rather a compultion to the pit of perdition. The Adulterer, the Theefe, the Murderer, cannot alwaies do that wickednesse that they would: But he that accustometh himselfe to vaine swearing, though of purpose he would sometimes frame and fashion himselfe to abstain from swearing, yet can he not for his life so doo: Custome succeedeth, or rather groweth in natures roome. So ỹ at al times he sweareth, and by swearing dishalloweth, as much as in him lyeth, the most holy and reuerent name of God: in so much that a common swearer, if he be in the feare of God reprehended for his vaine swearing, he answereth with an other othe, that he sware not afore,

*Ecclus. 10.*

*Euill of custom.*

I haue

I haue heard ere now, a vaine fellow to bée gently reprehended for ỹ dammable cuſtome of ſwearing, and his anſwer hath been with an ererable oth, that ſuch reprehenſion néeded not, for he neuer ſware lightly, whoſe wordes truly vnderſtood, hée ſpake more truly then he was aware, not lightly, but heauily. Could any Chriſtian beare it, to heare the moſt honourable name of our glorious GOD ſo terribly abuſed: Hereof ſaith Chriſoſtome, *Like as a continuall babler pratleth intemporally ſome vnſeaſonable ſpeeche: ſo no man ſweareth often, but hee alſo too many times forſweareth him-ſelfe.* Chriſoſt. ſuper. Ma. Therefore ſaith Auguſtine, becauſe he is farther of from periury that vſeth not at all to ſweare, then he that ſweareth reditie in matters of trueth, the commandement of our Sauiour is, that by abſtaining from ſwearing, wé might be ſure not to forſweare, rather then by ſwearing in matters which wé ſuppoſe to bée true, to draw or driue our ſelues into the acquaintance or familiaritie, nay rather into the daunger, damage, and deſtruction of periurie. To ſweare that which a man déemeth to be true, is not erpediēt, nay it is intollera-

able

ble, and may not be admitted, and thereof, Michaell de Hungaria, setting downe perticuler kindes of swearing, by the first and last letters of this word Fato, and by I donea, forbidding first to sweare falsely, and then also to sweare that which we deeme to be true. For though a man see his friend on Horsebacke at Bishoppes-gate in London, entending to ride to Cambridge the next day, he may not therefore sweare that he is at Cambridge, though he thinke verily that he is there: for though he iudge so, yet it may be otherwise. And, but in trueth a man may not sweare. Sweare not then saith he *per primas fato, per idonea notificato.*

I
D
Sweare not
O

Falsely, for God is trueth.
As you thinke: for you may be deceyued, be sure first that it be vndoubtedly true, before ye sweare.
Irreuerently for it is against Gods honour.
Deceitfully: for your faith is giuen as it is receiued, and as hee vnto whom you made or gaue your faith vnderstand it, so it is to be interpreted and performed.
Dciously or idelly, sweare neuer, but to good purpose, & then not but in truth, in equirtie, and iudgement.

N { Negligently, not regarding what yu ſweare, for God is the reuenger.
E { Erroniouſly: for it diminiſheth the re-
Sweare not { uerence due vnto Gods name.
A { Acuſtomably. For who ſo doth the plague of God ſhall not depart from his houſe.

AS our prouerbis of ſwearing. Set your minde on it, and it will come alone: So in déed, vſe brædeth facilitie, facility engendreth familiarity, familiarity maketh redineſſe, redineſſe frameth perfectneſſe, perfectneſſe brædeth cuſtome, cuſtome forceth continuance, continuance conueieth vs to ſenſeleſneſſe, ſenſeleſneſſe lulleth vs a ſléepe in the cradle of Security, ſo that we feare not, nor féele not our deſperate fall into the painefull pit of Periury, the vnhappy reward whereof, is perpetuall infelicitie. Let vs take héd then of ſwearing, or of the raſh or haſty naming of GOD, without the reuerence due vnto his moſt glorious name. For, as with much water paſſeth either Grauell or Mudde, and, as the ſeruant that is often times beaten, is ſeldome without ſome bleiu ſpot: ſo, he that often times nameth GOD, nameth him vainely, and vnreuerently, and

be

he that sweareth often, dishonoreth his Maiestie, and often times falleth into periurie. What mockerie and derision is this against Christe, in the Churche, when the name of Christ Iesus is sounded, to bend or bow in token of reuerence, and all the weeke after to sweare by him, as though he were worthie none honour at all: The Iewes, as wee vnderstand by the gesture of the high Priestes, vsed to teare theyr garments when they supposed that they heard any blasphemie. The Turkes reckon and estéeme so reuerently of theyr Mahomet, that they neuer lightly or vainly sweare by his name, neyther do they admitte vnto office of gouernement any swerer, what birth soeuer he be of, or though he be for any other quality neuer so notable. Amongst the Heathen people, it is wonderful, a terrible shame to Christians, that Regulus, a worthy Romaine, being taken prisoner of the Carthaginians, when they of Carthage desired rather to haue had theyr owne prisoners from the Romanes, they sent this Regulus to Rome, without any gage or pledge, saue his faith onely. When he was at home at Rome, he perswaded his countrymen

*Mar. 14.*

*Tripolitanus.*

*Aust, de ciuitate dei. Li. 5.*

men, that this meſſage was not profitable for his Country: and for his othes ſake yet, not otherwiſe compelled, but onely to keepe his othe, he returned as a priſoner to Carthage: where after the moſt cruelleſt manner that ỹ miſchiefe of theyr moſt bloody mindes could inuent, after ſuch a ſort as I neuer read the lyke, they put him to death moſt terribly. This was theyr guiſe. They compaſſed him cloſe round about with plankes, the plankes were driuen thicke with yron prickes, the points wherof were made exceeding ſharpe, ſo that he could not bend himſelfe to leane any way, without grieuous woonds, whereof his fleſh rankling, the longer he liued, the more grieuous would be his paine, waking or ſléeping his féete muſt beare the burthen of his whole body: Hée might truly ſay, *Viuus videnſque perio*, I liue, and ſée full wel I dye. So the Saguntinians, rather then they would breake theyr faith made vnto the Romaines, they indured willingly al the puniſhments that hunger, ſword and fire, could doo vnto them: Liuius remembeth two Romane ſoldiers taken priſoners, diſmiſſed by Hanibal vppon theyr othes, to returne again to *Li.* 3. *Ca.* 20.

his

his Trampe. The first, subtilly left his sword behind him, and when he was gone a good way from the Tampe, hæ returned againe to fetch his sword: meaning by this subtill returning, to saue his oth, and neuer more to returne. But when this case came to be disputed at Rome, the heathen Romaines sent him backe againe as a periured person, affirming that an oth ought so to be perfourmed, as he vnto whom the oth was made, did vnderstand the promise. What shame is this to Christians, that the Heathen people which know not GOD, would not sweare rashly, but reuerently, and duly did keepe their faith promised? And we, that professe Christ, sweare rashly, and vnreuerently: and, so we be trusted when we sweare, we care not afterward for kæping our faith. Beléeue not a common or customable swearer: how can he kæpe any faith or credit in him, that powreth it out continually? He that sweareth alwaies by his faith, sweareth al away: so a swearer may be beléued, his care is neuer after to perfourme his faith. If a common swearer dyd beléeue in God, if he did hope to be comforted by him, if he did thinke that

*Counsell.*

God

God woulde puniſhe his periury, ſurely he would, not without reuerence and feare, he would not without vrgent cauſe in caſes required, take once the moſt bleſſed name of gods maieſtie in his mouth. Now when he beléeueth not him-ſelfe, that which he affirmeth vnto another, who ſhall beléeue him: Why do we not ſay vnto common ſwearers why do you lye? Or if you ſéeke truth, why doe you ſweare? If you do beléeue in god, why do you ſo diſhonour the glory of his name? If you do not beléeue in God, why would you haue me to beléeue you, when you ſweare by that God, in whom you your ſelfe do not beléeue? Salomon in the caſe of two women contending for one child, to try where true natural loue reſted, made a countenance as though he would haue cut ỹ child in péeces. The wicked bloudthirſty woman of whom ỹ child had no nature or ſubſtance, cried with a loud voyce deuide it, deuide it. The true mother, in whom nature reſted, made her humble requeſt: Not ſo my Lord, let the child liue and proſper, let no violence be done vnto it. In the ancient recordes of the Romans it is remēmbred, of an adultres

hauing thre sonnes, that vpon her death bed she told her husband, that of three boyes, one onely was his. This father, when he should die, entreated earnestly his executours that they would do their dilligence, by al wisdom to try which of the three was his naturall son, & vnto him by Will he bequeathed his whole land. The faithfull and trusty executours thus made experience wher nature rested: they toke the dead corpes of the father, and set it againe a tree: vnto euery of the three children they deliuered a bow & an arrow, they tolde them that their fathers will was doubtful, & the deuision of the land was hard: the best way was to try by happy hazard, he that could shoote nearest the fathers heart, should haue all. The two bastardes, in whom rested no sparke of naturall loue, shot with good wil: the third with reuerence refused so filthy a fact: Whereby, if he were perceiued to be the true sonne, what bastardes shall we know them to be that shot at euery parte of Christes most blessed person? Common swearers truely beare no naturall loue to GOD, but teare him in peeces, shoot at his hart like bastardes, and cry with that

Strumpet,

Strumpet, deuide him, deuide him, cut him in peeces. Whereof ſaith Auguſtine. *They ſinne no leſſe that blaſpheme Chriſt now reigning in heauen, then they which crucified him here-vpon the earth.* Thine enemies O Lord take thy name in vaine. Remember this O Lord, how the enemie hath rebuked: And how the fooliſh people hath blaſphemed thy name, GOD ſhall wound the heade of the enemies, and the heary ſcalpe of ſuch a one as goeth on ſtill in his wickednes. Power out thine indignation, O Lord vpon the Heathen that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name. As for the blaſphemy where-with our neighboures haue blaſphemed thee, reward thou them, O Lord, ſeuen fold into their boſoomes. Make their faces aſhamed, O Lord, that they may ſeeke thy name. Let all good Chriſtians ſay with hart and voyce, in word and life, Bleſſed be the Lord our GOD, euen the Lord GOD of Iſrael, yea bleſſed be the name of his Maieſty for euer more. They that in profeſſing ſometimes graunt this reuerence, and honour vnto the Maieſtie of

*Aug. in P.*

*Pſal.*

*Pſal.*

*Pſal.*

*Pſal.*

*Pſal.*

gods name, and yet, by the vnreuerent abuse of his name, practise the contrary, are very well resembled to those Iewes, that put vpon Christ a purple Robe, & platted a crown of thornes vpon his head, and put a Reed in his hand like a Scepter, mocked him indeed after the most dispightful manner that they could deuise, but yet in wordes they saluted him curteously, and said, *Hayle King of the Iewes*. They are like vnto those people, whom the Lord, by the Prophet Ieremie re-
15.5. prehended: They say the Lord liueth, this is their speech, in words they say so, but examine their religion indeed, they sweare falsly. gods name is not honored, but dishalowed as much as in them lyeth: they take the Lords name in testimony ꝑ it is full true, when yet notwithstanding it is full false: what greater dishonor can they vnto the Lord: Do they beleeue that god knoweth it not: which were against his omnipotency: or do they thinke that god will leaue so great a sinne vnpunished: which were against his promise. The greatnesse of this sinne, the Prophet thus describeth, They haue made their faces harder then a stone. Right terrible is that which

GOD

God threatned by *Zacharie*: behold a flying booke of twenty cubites long and ten cubites broade, conteyning a curſe of GOD againſt theeues and ſwearers, I will bring this curſe foorth ſaith the Lord of Hoſtes it ſhall come foorth vppon the houſe of the theefe, and vpon the houſe of the ſwearer, that ſweareth falſly by my name. This curſe ſhall remaine in the middeſt of their howſes, and ſhall conſume them, timber ſtones, and all. And this good councell from the Lord, wee haue by the wiſe King *Salomon*, Let not thy mouth bee accuſtomed with ſwearing, for in it there are many falles: Lette not the naming of GOD bee continually in thy mouth. For like as a ſeruant that is much beaten cannot bee without ſome ſpottes: So hee that ſweareth and hath the name of GOD continually, in his mouth, cannot bee free from ſinne. A man that vſeth much ſwearing ſhall bee filled with iniquitie, and the plague ſhall neuer goe from his houſe. Hee that ſweareth in vayne, ſhall not bee found righteous. Much ſwearing bringeth ſuch horrour, that it maketh a mans haire to ſtand vpright

*Za*

*Ecc*

and the irreuerence thereof, would make a man ſtoppe his eares. Though the proud blaſpheme and are ſcornefull, yet vengeance lurketh from them as a Lion. The words of the ſwearer bring death, GOD graunt it be not found in the houſe of Iſrael.

If their were in all the world no more faults but this alone, it were enough to prouoke more vengeance then the whole maſſe of mankind were able to beare. God graunt that England may once thoroughly be purged from this execrable crime. The Lord hath promiſed that he ſhall be pronounced gilty that taketh his name in vaine. A greater threatning is not added vnto any of the commaundements amongſt them all: but vainely, in vaine for euery vaine trifling matter, as though GOD were of no power to reuenge, as though hee were worthy of no worſhippe. Fie, fie, it is to filthy, to to abhominable. Would to GOD all kings, Quéenes, and princes, would with more earneſtneſſe tender chiefly Gods honour, & deeply conſider that they liue & enioy their ſtates and kingdomes by Gods merciful ordinance and ſufferaunce: to this end, that aboue all

thyngs

things they should promote the glory of his name: How are they lulled a sléepe in the cradle of securitie, in the drowsinesse of their owne transitory glory if they forget that which most specially concerneth Gods glory? Me thinketh all Princes should reckon all men that vnreuerently vse Gods, name, neuer like to afforde their persons any reuerence or true obedience. They that feare not God, will they care for man? No truely who so kéepeth of God neither feare nor loue, will easily breake his faith to any Prince. A worthy obseruaunce it is, that good kinges here in England, haue made right good and holsome lawes to Gods glory against common swearing. Wee haue good cause to hope, that as GOD hath geuen vs a most gratious King, answering in any good Title to any other king that hath béene in this Realme: So in this case also, it will please him to worke by his grace, and his graces most honourable Counsell, that they shall most especially excell, excéede, and go beyond all others, in studious care and prouision for the reuerence and honour due vnto Gods most glorious

name. In this remember of good Kinges, in
quibus this respect, are to be remembred.
sule. 1 King Iue.
. Fox. 2 King Alfred.
3 King Edward.
4 King Edmond, whose law was, that whosoeuer was once proued periurd, should for euer be seperated from Gods congregation, and of lawes made in his time for this, & other matters, looke in the collections of M. William Lambert, which were imprinted by
mbert. Iohn Day. Anno. 1568.
5 King Henry the first, for example to the whole Realme, beginning at his own house, first ordained that if any within his owne
lders. Pallace did sweare, he should forfeyt to the vse of the poore for euery oth.

If he be were
- A Duke xl s.
- A Lord. xx.s.
- A Knight. Esquire. or Gentleman. } xs.
- A yeoman. iii.s.iiii.d.
- A Page or Lackey, to be scourged.

There be lawes for meaner matters more duely obserued, GOD graunt that this honour may bee most specially regarded. Amen.

In

In Fraunce, kings that hold their Crownes in Homage to the Kings of England, haue made theſe lawes, to this purpoſe: Firſt Lodowicke king of France ordeyned that all periurers and common ſwearers ſhould haue theyr lips ſeared with an hot burning yron: And this puniſhment he cauſed to be put in execution, openly at Paris vppon a Citizen there.

Philip, and other of the kings of France, conſtituted this generall law: that whoſoeuer were he gentle or ſimple, yea though hée were for birth right noble, in what place ſoeuer it were, though it were in a common tauerne (where many wiſe men forget themſelues) if he blaſphemed gods name, he ſhold ſtraight way be drowned. *Vincentius in ſpeculo,*

Maximillian, the Emperor, made this Law, that whoſoeuer was iuſtly reprehended as a vain ſwearer, ſhould léeſe & pay viii. s. iiii. d. but if after reprehention, he would not both hée ſorrowfull for his ſinne, and willingly pay the ſayd money, hée ſhoulde looſe his head.

Philip an Earle of Flanders, for the precinct of his dominion decréed, that who ſoeuer

euer forsweare him-selfe, should loose both his goods and his life.

Iosephus counsaileth, that the blasphemer should be stoned, and then hanged vp one whole day: afterwards, being taken downe, that he should be throwne into a hole or pit, without any solemnity of buriall.

Iustinian, the good Emperour, vnto his Cittizens of Constantinople, counsayleth and commandeth thus. Whereas many in words and othes execrably abuse the most reuerend name of God, whereby Gods heauy wrath is procured: we exhort you, that you abstaine from cursing and banning, and from swearing, either by your head or by your heare, or by any other othes. For if iniuries don vnto man, be not vnreuenged, much more, he that dishaloweth Gods name, is worthy of great punishment for such faults; truly both hunger and earthquakes, and the plague of pestilence, falleth vpon vs. We therefore gently exhorte you, that you abstaine from such grieuous crimes. If any will not be warned by this our counsayle, first as he shall procure Gods displeasure, so shall he be sure not to escape vnpunished: for

we haue giuen vnto our moſt worthy gouer-
nour of this our roial citty, this earneſt com-
mandement, that he ſhall apprehend the of-
fenders herein, and cauſe them to die the
death, leaſt God himſelfe ſhould puniſh both
this Citty and the whole Realme, for lea-
ving ſo great faults vnpuniſhed.

The law of the Egyptians was, that no
ſwearing ſhould be vſed, but in lawfull cau- *Egypt.*
ſes. If any were proued periured, he loſt his
head.

The Scithians had a Law like-wiſe, that
whoſoeuer was proued periured, ſhould loſe *Sithia.*
his head: and he that made proofe thereof,
ſhould haue his goods.

The Romans had a Law, that whoſoeuer
was proued periured, he ſhould be throwne
downe from the high Rocke Tarpeius: and *Romanes.*
therefore when they did ſweare, they held a
ſtone in their hand and proteſted: If I lie,
or ſweare ought but trueth, caſt me downe
the Hill violently, as I fling this ſtone from
me.

But to goe beyond men. The Lord him-
ſelfe hath made a Law: Hee that blaſphe- *Li. 24.*
meth the name of the LORD, ſhall die
for

for it, all the multitude shall stone him t
death: whether he be Citizen or Stranger, if h
blaspheme the name of the Lord, let him dy
the death. And this lawe god commaunde
to be put in execution vpon the son of Solo
mith, which was the daughter of Dipri, wh
no doubt the mothers name is remembr
and the grandmothers, for theyr offence
ill education.

*A remembrance for fathers & mothers.*

Likewise Iosua, and the Israelites, made
faithfull oth with the Gibeonites, in ỹ dai
of Saul that oth was broken: which breach
faith, the Lord punished with three yeare
continuall famine: which famine was not
taken away, vntill seauen of the sons, or ne
of the kinred of Saul, were hanged vp vn
the Lord. Likewise Mathathias, whom
king of Babilon named Sedechias he cont
ry to his oth rebelled against the King
Babilon: which periury the Lord thus pu
shed, Nabuchodonaser took Sedechias as
foner, first he slue his sonne in his own
after that he plucked out both his eyes,
bound him with chaines of yron and car
him him prisoner to Babilon, where
kept him in perpetual miserie. What n

*Iosuah. 9.*

*2 Reg. 21.*

*4. Reg. 24. 25.*

remember that Troy, & diuers other Cit-
ies, were destroyed for periury: Eusebius
elleth of three wicked disposed persons, that
f mischiefe pretended against Narcissus, the
ood Bishop of Hierusalem, laid vnto his
arge an heauy & hainous crime, & to make
eir false accusation the more probable, they
are grauously, and desired GOD to
elue vengeance vpon them, on this wise:
he first wished to be destroyed with fire, if
were not true: The second wished to bee
nsumed with a most greeuous sickenesse:
he third, to loose both his eyes. Narcissus
rceiuing their desperate intent vnto mis-
efe, and his weakenesse not able to resist
e such aduersaries, remoued him-selfe to
he solitary Wildernesse, there to lead a
iate and solitary life: in the meane time,
o them which so willingly and wickedly
ware themselues, this happened. The
as hee wished, by casualtie of fire, was
nt to death, and all his familie: which
rose but of one little sparke. The se-
e was taken with a greeuous strange
nesse, from top to toe, and deuoured of
same. The thirde, hearing and seeing

gods

Gods iuſt iugement to fall vpon the othe
twain, confeſſed the fault, and through grea
repentaunce, poured out ſuch abundance o
teares that he loſt both his eyes. Thus wa
their faulſe periurie puniſhed by God, an
the good Biſhop receiued home againe wi
ioy.

Saint Gregory telleth vs a wonderfu
ſtory of a young child, vnder the age of ſeue
*S. Grego.* yeares (at which age we ſay children ha
no diſcretion) yet for ſwearing, and blaſphe
ming the name of the Lord, his Fath
holding him in his armes, the Diuell entr
poſſeſſion of the ſaid Childe, as it viſibly a
peared.

But let vs come to méere Engliſh ſtori

Though not firſt in order, yet for digni
I will place King Stephen, and that com
nie, which contrarie to their oth made in
*King Ste-* dayes of King Henry the firſt vnto Ma
*phan.* or Mold, yet they crowned Stephen Earl
Bolloigne King of England: in wh
number, were William Archbiſhoppe
Caunterbury, Roger Biſhop of Saliſb
Hugh Bigot, Stelward ſometimes to
Henry the firſt, and diuers Lords m

The Archbishop, God punished shortly after with death: the Bishop of Salisbury, the King banished him the land: Hugh Bigot died miserably. Diuers other Lords, were diuersly punished. Eustace, the Kings sonne, taking vp his horse before his father, had a fall, and brake his legge. The King, in remembrance of his periury, with sorrow ended his miserable life, euen when he had now made a composition to liue in peace, and to hold his Crowne quietly during his life time, proclaiming Henry Duke of Normandy heire apparent to the Crowne, euen then, whē he most desired to liue, most likely to liue in most quietnesse, with sorrow hée paied the price of his periury with the losse of his life.

Edward the fourth, at Yorke tooke a solemne oth to hold him contented with his own Dukedome, and to yéld due obedience vnto King Henry: but his oth rashly taken, was as soone broken, and his periury God punished in his posterity: none of his children came to the possession of the Crowne. *Edward.4*

Elfred, because he was a Duke, shall haue the next place: This Elfred conspired a- *Elfred.*

gainst

against king Adelstane at Winchester, to put out his eyes: his conspiracie suspected & detected, the king secretly fled. The wicked Duke was driuen to purge himselfe, by his oth, of the suspition. In the Church dedicated to S. Peter at Rome, periuriously he forswore himselfe: but euen so soone as he had forsworne himselfe, he fel downe dead in the Church, & so was taken vp, and carried to the English house of Rome, & from thence, three daies after to his graue.

*Godwin.* Earle Godwin, traiterously slue Alphred brother to king Edward the third: afterward, as Godwin sat at the Table with the King at Windsor, it hapned that one of the cuppe-bearers (one of this Earle Godwins owne Sonnes) bringing a cup of Wine towards the King, tripped on the one foote, and yet recouered by the stay of the other foote, so that he shedde none of the Wine: Whereat the Earle Godwin laughed, saying: How the one brother gently had holpen the other. Right so said the King, should my brother Alphred haue holpen mee, had not the Earle Godwin beene. At which woordes Godwin, to excuse himselfe, falsely forswore

the fact, and taking a morcell of bread in his hand, wyſhed that that peece of bread might choake him, if he were gilty of that deede: but ſo ſoone as he had receiued the breade, forth-with he was choaked, and fell downe deade: whereat quoth the King, haue away this periured traitour: and by Harold his ſonne he was conueied to Winchester to be buried: Vpon whoſe Land alſo, GOD ſent ſuch a Plague that untill this day, all England heareth the vnfortunate place, called Godwines ſands.

Sir Roger Mortimer brake his ſolemne faith and allegiaunce vnto his ſouereigne Lord King Edward the ſecond, and for the ſame his periurie, is thus puniſhed: In the daies of Edward the third, he was firſt ſet openly vpon a Ladder, his priuie members cut from him, and caſt into the fire before his face, his hart pluckt out of his belly, his body deuided into foure quarters, and ſent to the foure principall Cities of the Realme. *Sir Roger Mortimer.*

How many corrected in gods mercifull iudgement for our example haue we knowne ſome puniſhed by loſſe of their goods, ſome

by fire, some by strange sicknesses, some with tongues so blacke as a coale, some with such hot tongues, that they could not in any case cloase their mouthes againe, which before they had opened to the dishalowing of Gods most blessed name: as notably of late dates aboue the rest let vs remember Richard Long in Calis, that willingly to trouble Smith and Brooke, tooke his oth vpon a Booke, that they twaine eat flesh togeather in Lent, in the said Brookes house, yet in truth, the said Smyth came not into Brookes house all that Lent: he long after this periurie committed, drowned himselfe at the iutty end of the hauen in Caleis.

*Diuers vengishments.*

*Richard Long. Fox Mar. 1197.*

Grimwood of Hitcham in the County of Suffolke, against Iohn Cooper of Watsam in the said County, at an assise holden at Berry, wilfully forswore himselfe: at Haruest after, feeling no paine, complayning of no desease, iudging him selfe strong and able to labour, as he was stacking vp a goffe of corne, sodenly his bowels fel out of his body, & immediatly he died most miserably. That worthy instrument in Gods Church, Master Iohn Foxe, from whome I collected

*Grimwood. ibe.*

these

these two last stories, giveth a gentle and fatherlike warning to all young gentlemen, to leave their outrageous swearing, by the fearfull example of this gentleman following.

King.

In the time and reigne of king Edward the first, there was in court a young gentleman, who did ride together with many gentlemen and their servants, in a morning about hawking: amongst whome there was one of the company, unto whome he said, Why swearest thou so? Take heed for shame, for I tell thee truly, if thou be found to swear any more, I will surely punish thee. Well, quoth he, father, I will amend: for, as touching swearing, I am so used unto it, that I cannot leave it. Then, quoth the king, thou shalt be taken for a fool, and I will

Bridge, which standeth ouer a peece of an arme of the Sea, vpon which Bridge this gentleman sweaerer spurred his Horse, in such sort, as he sprang cleane ouer the Bridg with the man on his backe? Who, as he was going, cried aloud, Horse and man, and all to the Deuill.

*ldow .Corn. in Lon- . 74.*

WYddow Barnes, being rebuked for swearing, to the entent she might defeat an Orphan of her right, not regarding good admonishments, within foure daies after cast herselfe out at a window in Cornhil and brake her necke.

*rthur, Hack- .1573*

Arthur Miller, a filthy talker of ribaldrie, a common swearer and blasphemer of Gods name, in his sickensse the yeare of our Lord, 1573. refused all comfortable doctrine of faith in Christ, and cryed out the Deuill, the Deuill: Confessing in deed, Gods omnipotent power, for he said, he felt it, but he could not pray for grace, the cause he himselfe knew, but he would not vtter it. So that kissing his hand often, in which he said he held the Deuill, crying for helpe onely vpon the Deuill, he most miserably ended his most wretched life.

An Aueris. 1575. 11. Februarie.

AN Aueris widdow, which at that time dwelt in Ducke Lane: without Alderſgate in London in the Pariſh of S. Bartholomew the little by Smithfield (iudged to be. lxx. yeares of age, or there about) came the day and yere aboue dated to the houſe or ſhop of Richard Williamſon in Woodſtreete (whoſe wife exerciſed the ſorting & dreſſing of Flaxe and Towe) to buy there as heretofore ſhe had bëene accuſtomed ſome courſe Tow: and hauing cheapened and agrëd for vi. pound of courſe Tow (a very ſmall valiue) but marke whyther cuſtomable vſe doth bring one, ſhe perceiuing the ſeruantes in the ſhop buſie about other Cuſtomers, ſecretly ſlipt away, imagining by likely hood, that becauſe of their great buſineſſe they nothing regarded her: Howbeit (as GOD would) the Mayden that in her Miſtres abſence vſed to deliuer Ware, and receiue money, remembring redily that no money was receiued for the ſayde vi. pound of Towe, ſent one of them that beſt might be ſpared from the ſhop, home to the houſe of this An Aueris in Ducke lane, to require either the Towe a-

gaine or else mony for it. This vngodly woman (in whose mouth a wicked oth was the rediest thing) Sware by and by, that shee paid the mony while shee was yet in the shop: But being earnestly desired that shee would againe returne to the said shop, there to affirme the same: As one that would put on a countnaunce of honesty, she refused not so to do, lashing out by the way bitter curses & terrible othes, that she had already paied the mony, neither ceassed she when she came backe againe to the shop: But being gently reprehended for her vngentle and vngodly déed, with terrible othes, periuriously she forsware the fact (*Vidz.* that she departed without payment) And, if she paid not the mony before her departure out of the shop, she desired vengeance at the Lords hands, and that he would openly shew vpon her in his iust iudgment (that if she departed out of the shoppe without payment of the mony for the said vi. pound of Tow) that she might presently sinke or fal sodenly downe, and neuer haue power after to stirre or goe out of that place: thinking perchance, as Atheistes do, that there is no GOD, or els

that

that GOD heareth not the praiers of the people, either to reward the Godly, or to puniſh the wicked. Howbeit as GOD is a ſwift GOD to reuenge when his mercy is refuſed: ſo in the depth of his iudgement, he heard her prayer, and ſtroke her ſo immediately vnto the ground, that ſtaggering to and fro, the ſtrength of her legges fayling her, and ceaſſing to doe their duty in vpholding the body, downe ſhe fell in the ſhop, and became ſpeechleſſe, neuer able to riſe without helpe, neuer able to vtter any more blaſphemous othes againſt the Lord: Onely, a wonderfull thing to tell, as if GOD would plainely ſhew the cauſe of his procured wrath, ſhe held out in her left hand viii.d. with which ſhe would haue paied for the Tow, and that ſaid mony ſhe toſſed and tumbled vp and downe vpon her Apron, ſo as al the ſtanders by might behold the ſame. As ſhe fell downe in the Diuels name, ſo to ſtand vp againe no helpe could ſupport her that ſhe might be able againe to goe. Her mouth alſo was put to a moſt vile office, as if GOD would ſhew that in his iuſtice he would puniſh the place from whence, & the

instrument wherewith, his most holy name was so vnreuerently blasphemed: So as that which nature would haue cast downewarde at the bottome of the belly in some secrete place when she had withdrawn herself from all company, that selfe same filthynesse she was forced to voyd at her mouth in the open stréet in open day light as many men, women and children, as came by gaizing, woundred thereat: from thence being carried home, her dwelling house denied to receiue so vile a person, so as of force she was faine to be lodged in a stinking Stable (a Parlor swéete enought for so vnsauery a wretch) from whence she was afterward carried to her lodging, and from thence a few daies after to her graue. The examination of this fact was taken before Sir Lyonel Ducket, Knight, Alderman, and Justice of Peace within the Citty of London: and as witnesses are set downe.

| | |
|---|---|
| M. Doctor Fulke. | M. Edmundes. |
| M. Knewstubbes, | M. Robert Pistor. |
| M. Crake. | M. Robert Aske. |

Who so liketh, may sée this story at large, imprinted by John Alde. 1576.

Of whose printing, you may also see another strange story of Father Lea. dated the 28. of Ianuary. 1577.

Father Lea a man almost of lxx. yeares. whose white hoary heares wan credit to his tale, was hired for a small summe of mony to forsweare himselfe: God in his mercy deferring his iudgement, full two yeares and more, he bare about him the heauy burden of a wounded conscience, and priuy paine, yet indeed a more irksome griefe, then it would haue beene to haue endured publique punishment for the same. He needed none other, either iayler, or hangman to torment him that findeth that inward wo. But euen like as an arrow set in a bow redy to be shot, doth fray a man more then an arrow that allredy hath hit his leg or his arme: Or like as the feare of death, or punishment, where grace hath bin wanting hath made many to murder themselues willfully: Euen so, the inward festring wound of a gilty conscience, voyd of hope, full of dispaire, is more greeuous and more intollerable, then any outward correction. Two long lasting yeares Father Lea bearing this importable burden, at the last

*Father Lea. 1577.*

the

the force of the fire brake through the ashes that so long had couered it. In Fetter lane in London, this Lea met that party, against whom, or to whose hinderaunce he had forsworne himselfe, and holding vp his hands (after the manner of our asking of forgeuenesse) he desired him to forgiue him his former offence against him committed, confessing that against him he had falsely forsworne himselfe. The party offended, charitably answered, that the offence against him might easily be forgiuen, but the offence against God, in abusing his most holy name, was most heinous and wicked: but more, to witnesse his repentance, he desired him to come home to his house, and so Lea did, and there confessed his fault to him, and diuers other credible persons. And on Munday the xxviii of January (ten weekes after his confession) being alone in his house (as the Diuell is cunning in chosing his time) hee then assaulted him, when he had no helpe or comfort by the presence of his wife, or any other, and so mightily ouercame him, that as it seemed, ỹ said Lea entended to haue murdred himselfe, with an old rusty knife he rip-

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ped his owne belly and ſo hard was his hart, (his mind being vanquiſhed with ỹ horrible remembraunce of his deteſtable periury) ỹ he griped his owne gutes with his owne handes, and ſo let them fal from him into an earthen veſſell. But as Gods mercy is vnſpeakeable, ſo (bleſſed be he therefore) the deuill hauing ſhewed his tiranne, his wife came ſodainly, and at this ſtrange ſight ſcriking very loude, ſome of the neighbours came running in, and ſent for a Surgeon, who preſently ſtiched vp his wounds, and dreſſed him ſo cunningly as he could. After him came alſo a ſpiritual Surgeon, the paſtor of that Parriſh where he dwelt, named M. Simſon: Father Lea dwelled in Sunne Allay in Norton folly, in the parriſh of S. Botulphes without Biſhops gate of London) and he with the Spirituall comfort of Gods ſweete promiſes of remiſſion of ſinnes to all penitent ſinners, that in Chriſts name aſke and entreat for forgiuenſſe, ſo ſalued his afflicted conſcience, ỹ this diſtreſſed creature was recomforted therwith: and earneſtly called vpon God for mercy and forgiuenes, profeſſing that he ſtedfaſtly hoped to be ſaued by

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the bloud of Jesus Christe, who of his riche mercy had giuen him a time of repentance after his desperate fact: and so ended his life the xxix. of January.

These examples being meere English, let vs borrow some out of the Germaine Histories, the profitablest members for vs to take example by, for that they had the Gospel before vs, and for their vnthankefulnesse, and losenesse of life, these examples insuing were shewed vppon them. Let vs be warned by their woe, least after warning refused, by councell and example, we feele also with the the punishment of war.

Melancthon remembreth of two wanton young men, making but a iest of Gods most glorious name, striued whether of the could sweare most terriblest, or curse most horriblest: but their iesting was so odious in gods sight, that the one of them was presently stricken with madnesse.

In the Citty Eslinghen, where vpon S. Katherines day there is a great Fayre kept, a gentleman of a noble house by birth, fell amongst other ill company to Dice, and lost a great deale of money, whereat being mo-

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ued earneſtly, the gentleman ſwearing and curſing outragiouſly, in a furious heat called to one of his men for his horſe, euen when it was now in the edge of the euening: his man diſwaded him from riding, alleaging that the way was very foule, and hard to find, dangerous through many waters, and it now began to be darke already, earneſtly intreated, he his maiſter, to tarry till the next morning: but as he muſt nèeds go whom the Deuil driueth: ſo, full of rage & fury forth they went, in number but three, the Gentleman and two men: They had not ridden farre, but they met with more company, as il or worſe then themſelues, Diuelles no doubt, who bent their force directly againſt this ſwearing Gentleman: Theſe feendes pluct him from his horſe, and would no doubt haue carryed him away body and ſoule, if they could: His men (through Gods mercie) eſpecially the one of them hauing a good meaſure of faith, & a good conſcience, were vnto their maiſter good Angels at that time, defending him from the force of his enemie: Howbeit, all the night long they wandred out of ỹ way, thoſe euil ſpirits ſtil troubling

them

them séeing the distruction of the swearing gentleman, vntill the day was light: then when they saw the coast of the Country and knew where about they were, they brought their blaspheming Maister vnto Bethen Hawsen-where, after he had lien three daies sicke, he departed his life.

*Tubinga.* At Tubinga, a desperat Boy deuised new othes, such as were not in common vse: but the Lord sent a canker, or some worse desease that eat out his tongue, euen the very instrument wherewith he blasphemed God.

*Ciguea in Sheueber.* At Ciguea in Sheueberg for grédinesse of the gaines of certaine Mines, a wretched creature forswore himselfe but God remoued his blessing from the place, a Snaile as an instrument of Gods wrath (for the Lord can worke by any weake creature, through his owne power and might) a Snayle made little holes, which at this day remaine to be séene, and so deuoured the mettall in the Mynes, and from thencefoorth no mettall remained in the Mines to be found, as before they were, though wō much wastfull cost and expences, they haue bin sought for since that committed periury. In Thuringia the

Deuill

Diuell, as he thought his commiſſion would haue ſerued him, ſeaſed vpon a young man, for diſhalowing the name of God, whom yet in mercy vpon repentance GOD deliuered from his tiranny: So as the young man remained an open and viſible witneſſe, both of the Deuils vnmercifull tirany, and of Gods vnſpeakable mercy.

Rodolphus, Duke of Sweathen, had made a faithfull oth vnto the Emperour Henry the fourth: but Gregory the ſeuenth Pope of Rome, abſolued him from that oth, as well as he could. It came to paſſe, that this Duke now, being (contrary to his oth) on the contrary part againſt his liege Lord the Emperour, in battaile fought hard by Merſpurge, he loſt both the fæld, and his right hand, and fled into the City for refuge, where lying ſicke, his right hand being brought vnto him, diuers of the Popes Clergy ſtanding about him, with deepe ſighes and gronings, he ſaid vnto them, Lo, this is that ſame hand with the which I gaue my faith vnto my Lord the Emperour: You gaue me counſell to rebell againſt him, you procured myne abſolution from the Pope.

*Dukes of Swethen.*

*The Pope could not ſet on his hand againe.*

Pope, you sée Gods indgement vpon me: consider now in your consciences, whether you haue well done or no: And shortly after he yéelded vp the ghost. Manlius remembreth one of Swethen, a man of noble birth, whom the Palatine toke prisoner: but of mercy the Palatine gaue him licence to depart into his owne Country vpon his promise made by an oth, that he should by a time limmited returne as a prisoner priuileged, by promise of his faith, vnto Hidelbergh: but the prisoner estéeming more of his liberty, then of his faith, plaied the truant, and returned, not: afterward hosting with a Iew, hauing now broken his Christian faith, not farre from the valley of Ioachim, his life that he loued beyond honest measure, was dispatched by a Gunne.

*Ladislaus king of Polonia,*

Ladislaus King of Polonia, though it were vnto a Turke, namely vnto Amurathes, yet he sware by GOD to kéepe his faith, which oth when he had broke, by the Souldiours of the Turke he was shortly after slaine.

A most notable example done in Marchia, 1528, Iohannes Manlius

lius remembreth alſo.

A Common Souldiour, hauing gotten in ſome ſkirmiſh, or otherwaies, as a booty, a good, or rather a great bagge of mony, ſodenly he was viſited with ſickeneſſe, ſo as of neceſſity he betooke himſelfe to reſt in an Inne, vntill by ordinary meanes he might recouer his ſtrength. Vpon the firſt condition, or enterance of his ſoiourning there, ſuppoſing no body likelier to be of a good and ſufficient credit then his Hoſtes, he deliuered vnto her cuſtody the whole bagge of mony: Afterward recouering (as GOD would,) his health, he required to receiue his bag againe. It grieued his vnhoneſt Hoſtes to departe from ſo great a prey, therefore ſhe entreth into an earneſt conſultation with her huſband, what ſhift they might finde to detaine the ſaide ſpoyle: her vnhappie huſband being beyond all conſcience of that iudgement (that too too many men be of now adaies) that what ſo euer by open proſe of law, cannot be wonne from them perforce, is therefore their owne gotten good, he giueth his wife councell to deny the receipt of the ſaid bagge, or mony: his Ho-

ſtes denyed it. How coulde the Souldiour proue it? Marke the boldneſſe of a wicked woman, ſhe ſeemed to wonder at the Souldiour, that he would be ſo impudent, as to aſke at her handes that which ſhe auouched ſhe neuer receiued: in this caſe ſhe raileth at him, & reuileth him ſo far as the vttermoſt of her vaine Rhetorique would ſtretch. The Soldier (as they are commonly allowed to be ſomewhat more bold then other men) obiecteth againſt her, her open falſhood, for that contrary to her faith, ſhe forſweareth ỹ truth againſt her conſcience. Her huſband a principall partie in this periury, as if it were to defend his wifes honeſtie, with violence thruſteth the Soldier out at his doores. The Soldier bolde in warre, abroad, at home, thought ỹ in a good quarrell he might well be more bolde, and hauing almoſt in choiſe as liefe to looſe his life, as his money, (the whole recompence of his lifes aduenture) ſtoutly he draweth his ſword, profeſſing, that eyther he will looſe his life, or ſaue his money, and breakes with to much haſte his Hoſtes houſe to reenter, alleaging, that where his goods are, there he may ſafe-

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ly be. The Hoast pleadeth an action of burglary, and maketh open cry for helpe vnto his neighbours. And as in braules and broyles to many fées belongs to Sargaints, with violēt force a number of Officers carry him, as an open malefactor, vnto the gayle. The common Counsaile, according to the intimation of the fact are agréed deliberately what iudgement to giue, when publike iudgement shal bee craued: agréed it was the Soldier by most voyces should haue bin condemned. The Diuel, who knoweth somethings by permission, in some forme and fashion commeth vnto the prisoner, and to win the more credit, he telleth him what iudgement the Senators would pronounce, vnlesse hee toke good héed, and dealt wisely. And as he would faine haue some testimony against man, wherein he falleth from God, and consenteth vnto him: so he perswadeth the soldier a free deliuerance from his whole trouble, if hee would giue him his soule to hire. Nay quoth the soldier I had rather yet loose my life, then my soule. Wel quoth the Diuell, though I get nothing of thée, as a reward, yet will I deliuer thee,

*The Diuels intent.*

so that thou be ruled by me. Follow therfore (qd he) these instructions: when thou shalt be brought before the Judges, plead for thy selfe ignoraunce, desire to haue an Atturney: Chose me, quoth the Diuell, to debate thy cause: by these notes thou shalt know me, by a blew Cappe and a Feather. The Souldiour easily graunted to vse his counsel. The Session is holden, the souldiour is brought forth as a malefactor, his Hoast pleadeth the death of the souldiour, the souldiour vseth the counsell of his vnhappy Aduocate, Licence he craueth that the gentleman with the blew Cappe and the Feather might plead for him: Leaue is graunted, forth commeth the Proctor, and like a skilfull Lawyer, he maketh this Caution: The partie not gilty, is not to be condemned, for from the souldiour grew no cause of stryfe: the Inholder by violence thrust the souldier out at the doores, an open and manifest crime. Search the cause, quoth the Diuell, and (as one of the priuy Counsaile with all vnhappinesse) giue me leaue and authority, saith he, to search the house, I dare vndertake to find the bagge of mony, so shall the

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*ather.*

Inholder

Inholder be guilty, and the Souldiour cléere. The Tipler standing now vpon his credit, or discredit for euer, added, as the Diuell would haue him, many blasphemous othes that hée by no meanes knew of any such mony, and for confirmation of his faith made by oth, he requireth, as the custome of swarers is, vengeance at Gods handes, if he sweare falsely: I would (quoth he) the Diuell might fetch me away presently body and soule before you all, if I sware vniustly. Which terrible wordes, when the tipler had earnestly repeated once or twice, this Diuelish lawyer, or this lawing Diuell, left the cause, and snatched the Corpes (according to the vengeaunce desired at Gods hand) of this tipling Hoast, and carried him throw by the window, and then visibly ouer the market place of the towne, so as his body was neuer sáne any more, nothing being left behind him, but an horrible stincke, as a witnesse what an vncleane spirite had carryed away such an vncleane person: of this notable remembrance the time is set downe, and the place and the authours name, that nothing might want to ỹ

*Not worthy the name of an Inholder.*

certainty of the truth.

I wil adde hereunto the distruction of that detestable vice, of banning & cursing, which is the next brother unto this sin of periury (whether is worse, God knoweth) both tend to the dishonoring of gods name, an example or two, in hatred of the same.

Melancthon. *It is ill iesting with Gods reuerēce.*

Not farre from Eslenghen (whereof before it was remembred) sayth Melancthon, certaine wanton youthes, plaiers by likelyhood of description in Enterludes, after a sollemne Pageant set out to the people, sported them-selues with cursing and banning, (thinking to make but a Maie-game of the Lords reuerence) but amidst theyr cursings, GOD sent his punishments: One of them was striken starke dumb, the other fell starke madde.

1551. *In Marchia.*

At the feast of Whitsontyde, a wretched woman, by cursing and banning, forsaking the helpe of GOD, and procuring the vengeance due unto her by the Diuell, was by the diuell sodainely snatcht up into the ayre, many people beholding the same and as hée tooke her up in the Diuels name so he flang her down ne with a very vengance

a num

a number of people beholding how she was snatched vp, and how she was hurled down, but running to the place where she fel, they found her stark dead, & hir face turned quite behind her.

Iohannes Manlyus, a man of great credit, one of the first visitors of the Church of Germany, recordeth that the excellent man of GOD, Doctor Marten Luther and hée at Basile saw a woman guyding her daughter vp and downe the countrey, the daughter béeing possessed of a wicked spirit, which invasion of the spirit, grew by the mothers diuelish curse. The mother confessed (that her daughter disobeying her commandement) she cursed her said daughter, with these words, The Diuell take thée: or, the Diuell flye vppon thée. And the selfe same houre her daughter fell madde, & was possessed of a Diuell; Doctor Luther séeing the woman, communed with them, and against the Diuell he vseth that place of Iames: GOD rebuke thee thou foule spirite, vnto which words the Diuel answeared againe: so as it was well manifest what spirite possessed her.

Manli
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lection.

In the towne of Friburg in Misnia, an hasty froward father, ill accustomed wͤ continuall swearing, cursing, and banning, commaunded his son to do a certaine businesse with all spéed posible. The sonne not yéelding honour enough vnto his father, neglected dsobediently his fathers commaundement: (a great fault indéed, and worthy to haue béen well punished:) but vnorderly and wickedly: the froward vngodly father, when he heard his sonne yet at home, whome he thought before that time to haue bin gone about his businesse, in the Diuells name falleth to cursing his sonne, and these or such like words he vsed: Did I bid thée goe in hast? and standest thou still there? Now stil moughtest thou stand, I pray God, and neuer maiest thou stire aliue out of that same place. (Oh dire imprecation) gods merciful grace absented, and his iudgement earnestly prouoked, still stood his sonne. What gained the vngodly father? vnlesse he would plucke the sonne in péeces, the father now could not, would he neuer so faine, either by his owne strength, or by any other help, way or meanes, once moue or stirre his distressed

childe.

child. The child wanted his ease, but the father bid the woe: stir could not the sonne, helpe must the father: and since that according to the fathers curse the sonne could not be remoued, the wilfull father, according to Gods commaundement, must nedes of duety succour his woefull sonne. Glad and faine was the father to vnderprop his sonne with a Chaire and a cushion, & so to kéepe him in that place by the space of thrée whole yeares. Many a Goly man came to se this sorrowful sight, many a good prayer, both priuate and publique, was powred out vnto the Lord for him, many a publique exhortation was made vnto the people to auoid such offences, and to pray for grace for him: so long it was or ouer the Lord would be entreated. But as Gods mercy is aboue all his workes: so the Lord after three years space was entreated for some mercy, his féete were loosed: whose footesteppes or print of his féete (a wounderful thing to tel) remaine to be séene at this day in the pauement where he stood. So sat he then yet in misery foure yeares more with a long leane countenance, eating little or nothing, speaking but now and then:

*The force of cõtinuall praier*

then: and if any godly man asketh him, How do you: His answer was, GOD in his iustice hath iustly punished me, in whose power it is to do with me at his pleasure, Howbeit, I doubt not of eternall redemptiõ purchased by Christ Iesus. And thus lined he the other foure yeares, that is, seauen whole yeares in all, in this punishment. And in the yeare of our Lord. 1552. the 11. day of September, with a good profession of faith, in a strong hope of eternall saluation, he ended his misery.

The euerlasting detriment & damage of this damnable custome of swearing and cursing, wherby Gods name is dishallowed is perceiued by these both Forraine & Natiue examples, faithfully recorded and registred to Gods glory and our instruction: What great cause haue we to giue God thanks for warning vs by other mens harmes: oh what louing and gentle admonitions haue we to loue the same: if neither Gods fearefull commandement of taking his name in vaine, nor Christs louing counsell, to seeke and pray for the honouring and hallowing of his name, if neyther the counsell of the Patriarkes,

triarkes, and Prophets, Euangelists and Apostles, nor the examples of vengeance shewed vpon the disobedient, shall worke an happy cause of our amendment: How much more iustly then may the Lord powre his hotte wrath and heauy displeasure vpon vs, then vpon any country or nation before vs? Their iust deserued punishment, is recorded for vs, for our instruction, for our amendment? shall we be careless? shall we be senseless? shall we be without feare? shall we be without loue? If we were in trauers of law, or suite for a little land or worldly liuing, a man would aduise himself to speke warily and not to offend with his tongue: shall we make more store and more accompt of earthly vaine transitory thinges, then of the eternall glorious ioyes of Heauen, in respect whereof Saint Paul reckoneth al things like vnto a dunghills filthynesse: Consider deare bretheren the horrible end of swearing. *Phil.* 3

1 It defileth Gods name and we must honour it.

2 It diminisheth Gods reuerence, which we must increase.

3 It

3 It obſcureth Gods glory, which aboue all things we muſt promote.

4 It breaketh faith and credit amongeſt Chriſtians, which we muſt maintaine.

5 It encreaſeth infidelity, which we muſt abhorre.

6 It is the worke of the Diuell, & Chriſt came to deſtroy it.

7 It neuer did good vnto any, and we muſt do good vnto all. Vſe breedeth cuſtome, cuſtome breedeth continuance, familiar eaſie continuance leadeth vs readily and perfectly vnto the moſt damnable ſinne of periury. Stop therefore the beginning. Strike not, and you ſhall not kill, ſweare not, & you ſhall not be forſworne. Aboue all things my brethren, Sweare not, neither by Heauen, for it is Gods ſeat, nor by the Earth, nor by any other thing. It was ſaid before Chriſts comming. Thou ſhalt not for-ſweare thy ſelfe: But Chriſt ſaid, Sweare not at all, Let your communication be yea, yea, and nay, nay: yea, in word, yea in deede: diſhallow not Gods moſt glorious name. As you profeſſe a faith in Chriſt, ſo expreſſe the ſame continually: Let Chriſt be ſeene in your life,

life, as he is heard in your language: let his holy name neuer be taken in vaine, but study & endeauour with your whole power and strength, that Gods name may be sanctified, that is alwaies estéemed holy and reuerent, alwaies honoured and glorified, in you, and by you: Vnto whome onely, of only right alone, be all honour, prayse and glory, worship, renowne and dominion, for all, and aboue all, world without end. Amen. Amen.

Amen. The Lord reigneth, The Lord onely is true, and shall haue the victory and onely glory, Amen.

FINIS.

# Reasons that vaine swearing sauoureth of infidelity, and of *seuerall othes perswading* the same.

How can we call vpon God for helpe in our aduersitie, whose honour wee so lightly regard in prosperitie.

*Psalm.49.* *Actes.4.*

Call vpon me in the time of thy trouble, & I will deliuer thee. Our health is only of the Lord.

The sonne of God came to this end, to destroy the workes of the diuel.

*Iohn.* *Peter.*

What hope then haue they in the sonne of God that fulfil desperately this work of the Dinell, in dishonoring Gods name.

Christ hath giuen him-selfe for vs an offering & a sacrefize of sweetsmelling sauor, vnto GOD.

*Ephe. 3.*

Who beleeueth this & wil vainly sweare by Christ, or by the blessed body of Christ.

By his own blood, entred he once into the holy place, & obteyned eternall remission for vs.

*Hebr. 9.* *1. Iohn* *1. Pet. 1.*

Who beleeueth this and yet will idely or vainly sweare by the pretious bloud of Christ.

What

What hope haue we of that comfortable beholding Christ at the last day, face to face. — Iob. — Whose honour, and reuerence we diminish dayly, & darken as much as in vs lyeth the glory of his name, by little esteeming or vainly vsing it for euery trifle.

By his woundes we are healed, and by his stripes we are made whole. — Esa. 9. — Who beleeueth this, and will yet sweare by the pretious woundes of Christ.

One of the Soldiers perced his side with a speare, & forthwith ranne out water and blood. — Iob. 19. — Who beleeueth this and will yet sweare by Gods sides.

God shall come to iudge the quicke and the dead. — Act. 7. — Who beleeueth this and will sweare, as God shall iudge me.

Vnto the cursed God shall say, go you cursed of my father, into euerlasting fire. — Math. — Who beleeueth this & will sweare God renounce me.

The vengeance of God shall eate vp your gold & your siluer. — The Diuell a peny, that is, the Diuell haue the peny.

Vengeance lurketh for them, as a Lion. — *Salomon* — The foule euill haue thee or take thee: how many see we euery yere come from the North plagued with this disease, in which countrie this curse is most rifest.

## *Certaine examples (now newly added) of GODS Iudgements vpon prophane and blasphemous persons.*

### An example of one *Aluarado* a Spanish Captaine and his wife *Beatrice*.

PEter Aluarado a Spanish Captaine, making warre on the Indians of Peru, receiued a grieuous hurt in a skirmish, whereof he died two daies after. Lying in his death-bed, and being asked where he felt his paine: In my soule (said he) it torments me: when the newes of his death came to his wife Beatrice, a very proud woman, then resident

at

at Guattimall, she began to rage, to make imprecations, & to fall out with God, euen to say; That he could not deale worse w̄ her then to take away her husband. Thereupon she hung all her house with blacke, and began to mourne in such sort that she could not be drawne to receiue any sustenance or comfort. She did nothing but wépe, lie a long on the ground, teare her heare, and demeane her-selfe like a mad woman. Amidst her husbands pompous obsequies (of whom Gomara writes, that he married two sisters and was a long time polluted with foule incest) In all this dispightfull mourning, she forgot not to assemble the chiefest of the towne together, and there to make them delare her for Gouernesse of the country, and to sweare fealty and obedience vnto her. But now let vs here what came to passe vpon these imprecations and despightfull spéeches, shortly after it rained so mightely for fourze and twenty houers together, that the next day about nine or ten of the clocke at night, two Indians came, and aduertised the Bishop of Guattimall, how they had heard a meruailous strange

noyse at ỹ foote of the Mountaine adioyning to the citty. The Bishop sent them away, and told them it was nothing but illusions. But an houre after midnight, an inundation of waters began to rush out at the bottom of the mountaine, and to disgorge it selfe on the plaine, with such fury, that it caried away whole rockes of an incredible thicknesse. These waters rouling along, cast downe all that they encountred. Amidst the which nothing was heard but fearefull cries in the ayre: and there were some that marked a blacke Cow among the waues, which went in and out doing much mischiefe. The first house ouer-whelmed by this deluge was Aluaradoes, where perished Beatrice his widdow, with all such as accompanied her in an Oratory, where shee was at her deuotions. Instantly after the towne was buried in the waters. Some fiue score persons Men and women were drowned. They which got away at the beginning of the noyse escaped. When the waters were fallen, the Spaniards were found hauing their armes and legges all cut and mangled. I will ad this one word,

How

How a little girle wich Aluarado had begotten on an Indian, carried away with the rest by the floud, was found a good way from the town, safe and vnhurt in any part of her body. I. Benzo in his History of the new world, Booke. 2. Chap. 17.

Another example no lesse memorable, happened not long age in a Princes Court here-by, where a certaine gentleman being charged with many iniurious wordes spoken at random: for to couer the matter, and to perswade that the accusation was false, he began to protest and sweare: adding that he desired of God if he had vsed any such speeches, to shew some token on him, euen at that very instant: or if God would not, that then the Diuill would. Presently vpon these words, and other such like imprecations, he fell downe flat on his face, being so grieuously taken with the falling sicknesse (which he had neuer felt before) that after he had tormented and beaten himselfe against the ground, where he lay foming at the mouth like one halfe dead, he was carried to a Chamber, and there continued very sicke, being iustly punished

for his rashnesse and impious imprecation

In Silesia happened two memorable. Histories, which shew the dangerous fruit of imprecations, and the favour of God assisting vs by the ministery of his Holy Angells, against the fury of evill spirits. A gentleman having inuited certaine of his friends, and prepared a sumptuous feast, seeing his expectation frustrated by their excuses, entred into some choler, and said, since none of them will vouchsafe to come would all the Diuells in hell were heare. There-vpon he got him forth of doores, and went to Church, where the minister was preaching, vnto whome he gaue very diligent eare: and continuing so, behold certaine men came riding into his yard, of tall stature, and al in blacke, which willed the gentlemans man to goe and tell his maister, that his guests were come. The fellow exceedingly affraid ran to Church and aduertised his Master of it, who very much dismaid asked counsell of the Minister what hée should doe. Hée hauing finished his Sermon willed that euery body should voide the house. It was no sooner commanded then performed: but with hast

that

that they made to get out, they left a little Child behind them sleeping in the Cradle. Those guesse, that is to say the Diuils beganne to fling the tables and other things about house, to roare, and to looke out at the windwes in the likenes of Beares, Wolues, Cats, and terrible men, holding glasses of wine, and dishes of meate in their pawes. As the gentleman togither with the minister and neighbors were in great feare beholding such a sight, the poore father began to cry, alasse, where is my child? Scarce was the word out of his mouth when on of those blacke guests brought the Child to the window in his armes, and shewed it to all that were in the streete. The gentleman almost besides himselfe, said to one of his men whome hée made most account of, alacke what shall I doe? Sir answered his seruant, I will commend my life vnto God, in whose name I will enter the house, and through his fauor and assistance bring you your Child. Wilt thou, said his Maister, GOD be with thée and strengthen thée. The fellow hauing receiued the Ministers blessing, went into the house, and comming to the Stoue where

those dreadfull guests were, he fell downe on his knees, commended himselfe to God, then opened the doze, and saw the diuells in horrible formes, some sitting, some standing, others walking, some rampingagainst the walls, but all of them as soone as they beheld him rann vnto him, crying, Hoh hoh, what makest thou here? The seruant sweating with feare, and yet strengthned by God, went to the fiend that held the child. and sayd vnto him, come giue me the child, No marry will I not answered the other: he is mine. Goe bid thy maister come and fetch him. The fellow insisting said I will execute ỹ charge which God hath committed vnto me, for I know that all that I doe according thervnto is acceptable vnto him: Therefore, in regard of ming office, and in the name, assistance and vertue of Iesus Christ, I will take this child from thee, and carry it to the father. Saying so, he caught hold on the Child, and held it fast in his armes. The blacke guests returned no answer, but roared and cried out, Hoh sirra let alone the child, or we will teare thee all to peeces. But he not respecting their menaces went safely away, and presently restored

tored the Child to the gentleman his maister. Certaine daies after al those guests banished away, and the gentleman became wiser & a better Christian, and returned to his house.

In Saxony a young maid that was very rich, promised marriage to a proper young man, but poore. He fore-séeing that wealth and inconstancie of sexe might easily alter this maides resolution, freely opened his minde vnto her about it. Whereupon she made a thousand imprecations to the contrary, and amongst others, this which ensueth. If euer I marry any other, let the Diuell take me and carry me away on the wedding day. What followed there-vpon: A certaine time after, the fickle wench was betrothed to another hauing vtterly forgot the former, who gently admonished her more then once of her promise and horrible imprecation. She nothing regarding him, made her ready to be maried to the second: but the weding day being come whē euery body else was merry, the bride being wakened by her conscience, séemed sadder then she vsed to be.

Whers-

Whervpon two men on horse backe, came and lighted at the house where the feast was kept, who were presently caried vp, and after dinner, when they fell to dancing, one of them (as the manner of the country is to honour strangers which happen to bee at such feasts) was desired to lead the Bride a dance. He tooke her by the hand, and walked her a turne or two: then in the presence of all her kinsfolkes and friends, hee caught her vp, crying out for helpe & went out at the gate, where he hoysed her vp in the ayre, and vanished away with his companion and their horses. Her sorrowfull friends hauing sought her all that day, and continuing so the next morning, hoping to find her where she was fallen some where or other, to the end they might haue buried her body; met the two Cheualiers which restored them the maidens wedding apparell, and all her Iewells: saying that God had giuen them poure ouer her, but not ouer her apparell: and so vanished away.

FINIS.